

RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.
RIGHTS OF CHURCHES AND PARISHES.
No. II.

Those for whom these numbers are particularly designed, will of course feel interested in taking a brief and general view of the "Result" of that work. The Result has furnished incontrovertible and overwhelming proof, that in the primitive, apostolic churches, and also in most or all of the New England churches, up to a very recent date, the indispensable requisites of church membership, were "credible evidence of piety," and "entering into full communion." This the Review does not deny, but makes a long talk about "usurpations" and church "aristocracy." In the same manner it is proved, that these churches chose their own officers, except that some recently the congregations were allowed a concurrent vote; and this by the Review was not contradicted. The Result also shows, that for about thirty years, none but church members were permitted to vote in town meeting. This the Review admits, but censures it as unjust and bigoted. The Result introduces some opinions of the judges of the Supreme Court, and prohibits at least plausible proof, that they are in some respects erroneous. This the Review does not attempt to disprove by argument, nor indeed in any way, except as it respects the construction of the third article of the bill of rights; and even here, though the Review professes to be a mortal hater of papal infallibility, it only storms, and threatens to crush this presumptuous council to nothingness, for daring to attack a phalanx of illustrious names. The Result after particularizing several legal inferences, which I shall at present omit, and rather some of them obviously erroneous, in 1754, to take in succession all grants and donations, because, as the act stated, "doubts had arisen" with regard to the corporate capacities of churches; and the Result infers, that because doubts had arisen, there must have been a time when they did not exist. Here the Review doubts respected the "corporate powers of the churches," because this language is not used in the act. It is true, that the act does not mention these doubts as having a direct relation to the corporate powers of the churches; but that they must of necessity have had an indirect relation, is equally certain.

Throughout the latter part of the Result, the council speak of the act of 1754, as having incorporated the churches, instead of their officers. This is a slight inaccuracy, to which the Review of course shows no mercy; and which by an excess of punishment it more than expiates. The Review charges the Result with a number of other blunders and inaccuracies; but even its own microscopic apparatus has not enabled me to discover them.

After all, laying aside the single article of high sounding logomachy, there are but a very few important points, about which the Review and the Result appear to differ. These points it is easy to designate.

1. The Result holds that the congregational churches of Massachusetts were, by usage from their first foundation, virtually corporate bodies, having in the eye of the law, with the exception of express legislative restrictions, power to choose their own officers, and to hold property; not being dependent at all for their existence as such, and their being united with towns, parishes, or other religious societies, till in the act of 1800, those churches only are authorized by that act to enjoy their usual powers and privileges. The act of 1800 may perhaps be termed a kind of negative annihilation of their distinct corporate capacities. The Review, on the other hand, though it does not deny the above mentioned usage, does deny that such usage had the force of law, even when practised; and asserts that churches, as distinct bodies, have not now, and never had, in the eye of the law, a right to choose their own officers, or to hold property, except so far as they were authorized by particular statutes to do so.

2. They differ with respect to the identity of churches. The Result would hold, that at least before the ingratulating, or rather lopping off of 1800, the identity of any particular church depended on its original constitution laws or covenant remaining the same, or so altered or amended from time to time, as such constitution, laws or covenant themselves permitted; and that the majority of a church so conducting, has a right to retain in succession the records, name, privileges and property of the original church. On the contrary the Review, and also the judges of the Supreme Court, have decided, that if such church by a majority ever separate itself from the town or parish or other society, with which it has been united for the support of public worship, or even refuse to act in concert with them, it is cut off as a branch, and withered; its name is lost, its records and funds are forfeited; and the same or shading minority, or even a few consenting members of the town or parish, are snugly inserted into the stump from which the annihilated church has just been separated; and they assume its name, its records and its property. Those who are unacquainted with this fact, will doubtless be surprised to see the sentiments, which under the garb of law are devoting the churches of Massachusetts to butchery.

3. The Result holds that it was not the design of the third article of the bill of rights, to destroy the claim of the churches to be considered religious societies, and to deprive them of their accustomed privilege of choosing a pastor for the congregation, by a concurrent vote with the town, parish, or other society, with which they are united; but that the Supreme Court has forced this construction upon it, a construction which the people had not at all in view, when that article was adopted. The Review, and the Judges of the Supreme Court, on the contrary, would contend that this is the natural and most obvious construction of that article; that this construction was well understood by the people when that article was adopted; and that churches do not at all belong to the "religious societies" mentioned in that article, although the expression, "religious societies," in that article, is altogether unqualified and unrestricted. But if churches are not religious societies, it seems difficult to tell what kind of societies the Judges and the Review would make them.

4. The Result would hold that the exercise of the above mentioned rights, when guaranteed by a majority of the people of the Commonwealth, is consistent with the principles of a purely republican government.

5. The Result holds, That churches have an exclusive right, of which no civil power can deprive them, derived from the express will of God, to choose their own pastor and other officers, not the pastor and officers of the town or other society with which they are united.—This distinction must be marked, notwithstanding the assertions of Judge Story and the Review. On the contrary, the Review would contend, that churches never had in reality, and never ought to have a right to do so. It would annihilate them entirely, and merge them, without a vestige of distinction, in the mixed multitudes, among which merely local circumstances may have thrown them; and then, *Oh misericordia!* while their hearts are swollen with grief, and their eyes swimming in tears, it would urge them to say, *Allahu!* because this hot bed millennium is so soon arrived at maturity.

These five points will be further noticed hereafter. It would be improper not to mention, that a principal object of the Result has been misunderstood, or at least misrepresented by the Review, as well as by Judge Story, in his famous speech at the close of a Unitarian meeting. The Result, as has just been stated, only asserts the exclusive right of the churches to choose their own officers, and not the officers of the other society with which they are united. This is very far from "papal" ascendancy. And further, the Review attempts to draw public odium upon the churches for doing what they conscientiously think, is not their own will, but the express will of God, in excluding those from their communion, who in their view do not possess the qualifications, which scripture requires. And this exclusion, with its attendant declarations and circumstances, the Review very unfairly represents as amounting to a charge of immorality, debauchery, profaneness and unbelief in those who are excluded. Such things as these may arise from prejudice and misapprehension; but doubtless they are too often the result of low and unrighteous cunning, which it is ardently to be hoped will either be given up, or meet with the reward which they merit.

For the Boston Recorder and Telegraph.
THREE LETTERS TO UNIVERSALISTS.
LETTER III.

MY FRIENDS,—In my last letter I attempted to show that after the day of judgment, the good would go to a state of rewards, the wicked to a state of punishment. And now let us enter upon that fearful subject, the duration of the future punishment of the wicked. Eternal wretchedness, unceasing wo, hopeless despair are subjects too awful to be received in their full strength, into the human breast. But is it acting, a manly part, to shut our eyes because we are in imminent danger? Is it not base cowardice, to refuse to look at the storm, which is threatening us? Let us then go calmly to the word of God, and learn our situation, that we may understandingly make efforts for our safety. Now let us in the first place look at the language, in which the duration of this punishment is expressed. We have no stronger terms in our language to express unlimited duration, than "everlasting," "eternal," "forever and ever." We surely cannot expect the extinction of a "fire that never shall be quenched," and must look with perfect hopelessness for the death of the worm, that "dieth not." Yet all these expressions are used respecting future punishment. Christ says of those who shall stand at the left hand of God in the day of judgment, "these shall go away into everlasting punishment." The inhabitants of the cities of the plain are represented as "suffering the vengeance of eternal fire." And John, as wrapped in prophetic vision he looked into futurity, and saw the horrid retinue of death and hell, reveals to us that "the smoke of their torment ascendeth up forever and ever." If these expressions are not adequate to describe unlimited duration, we must despair of describing it at all; for human language contains none stronger. But these forcible descriptions are reiterated upon almost every page of scripture. For our God is revealed to us not only as a God of "Love" to his friends, but also as a "consuming fire" to his enemies. The sanctions of his law are clearly made known. Heaven and hell are distinctly brought to view. Believe and be saved; believe not and be damned, is the constant, unequivocal language of scripture. "They who obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," saith the Apostle. And who is it that comes invested with authority to dispute the assertion? "They shall be tormented day and night, forever and ever," saith John. And who is to set limits to this ceaseless torment? They shall be cast into the "fire that never shall be quenched, where their worm dieth not, and their fire is not quenched." And who art thou, oh man, that saith the worm shall die, and the fire shall be quenched? To shut our eyes against such light as this, argues an unwillingness to know the truth, and shows that we do in reality "love darkness rather than light, because our deeds are evil." Our Saviour speaks of those sin which are to be forgiven, "neither in this world nor in the world which is to come." But there are some among us, who say that there are no such sins. He informs us that there are some, who "shall not inherit the kingdom of God." But there are those among us who say, that none such are to be found. Thus do we make the word of God of no effect, and strive to blunt the arrows of Jehovah. And when our Saviour says of Judas, "good were it for that man if he had never been born," does he speak the truth, if Judas is now in heaven? Or if, after any limited period of punishment, he is to be admitted to the realms of bliss, and to be made a partaker of endless joy? Nothing but total exclusion from the kingdom of heaven can justify this assertion. For the moment he can look down the long track of eternity, and see nought but visions of unsullied joy, when all tears shall be wiped from his eyes, and he can join in the thrilling song of heaven; that moment will he rejoice that he has been born; and whatever may have been his sorrows, however long and wearisome may have been his days and nights of wo; all will be forgotten, and our Saviour's assertion concerning him, will be absolutely inconsistent with the truth.

Thus, my friends, have I attempted to present to you some of the most obvious arguments, which occur to the mind on this important subject. It has not been my endeavor to address you in the enticing words of man's wisdom; for human reason, by its unassisted strength, has tried long to unravel the mysteries of our present condition, and the more it has endeavored to unravel, the more it has become entangled. Consequently the appeal must be made unreservedly to revelation. And shall we, in the pride and self conceit of our own importance, presume to inform Jehovah, how severely he may be permitted to punish transgression? And to make the dispensations of his providence conform to our contracted ideas of justice and mercy, shall we impugn his veracity, and "make God a liar?" Shall we cut and splice God's holy word, till we can make it agree with our own preconceived opinions; and mar its glories, and deform its beauties, till it conforms to our own views of regularity and taste? Shall we repeal, amend and annul God's code of laws; and, in the pigmy might of our own self-conceit, tug in valorous exertions to improve the workmanship of Jehovah? Away with such folly! Let us sit at the feet of Jesus, and learn of him. And if it be bigotry to place implicit reliance upon the words of our Saviour, God grant that I may ever be a bigot. If this be fanaticism, oh may I never cease to be a fanatic.

But here, my friends, I must close. There are many among you whom as men I respect, whom as friends I love; yet I cannot but think, that you are reclining upon a broken reed; that you are building your hopes of future happiness upon a sandy foundation. God in his mercy grant, that your hopes may be established upon a more firm foundation, that amid the wreck of countless worlds, you may find yourselves the inheritors of a house not made with hands, eternal in the heavens; and may never be compelled to breathe forth the mournful accents of despair—"the harvest is past, the summer is ended, and we are not saved."

HOME MISSIONS DEPARTMENT.
For the Boston Recorder and Telegraph.
HOME MISSIONS.—No. XXVI.
Extract of a letter from a Gentleman in the country of B.—Mass.

"Having repeatedly been supplied by your society with able and faithful ministers of the Gospel, we feel it our duty and privilege to make some acknowledgement for these favors. We have reason for gratitude to our heavenly Father, for putting it into the hearts of any to form themselves into societies, and to give of their substance for supplying destitute churches with the means of grace. Those men, who in the Providence of God, have been sent us from time to time, have been faithful, and have recommended the religion of Christ, not only by precept but by example; professing Christians have been warned of the great danger they are in, of dishonoring the cause they love, by unfaithfulness; they have also been edified by plain and faithful reasoning, upon righteousness, temperance, and judgment to come; and sinners have been told with plainness and pungency of the impossibility of being saved without repentance toward God, and faith in the Lord Jesus Christ.

We have received so much assistance from your society in times past, that we hardly dare indulge the fond hope (knowing that there are so many other destitute churches) that you will continue to aid us. Should it, however, at any future time be in your power to send us help, every thing shall be done on our part in co-operation with your Missionary, for the success of his mission. Your late Missionary, the Rev. Mr. —, has exerted himself very much to do good among us, and we feel that good has been done. An association has been formed here, to aid the funds of your society. A Bible Class has been collected, and the youth have been very attentive; some of them, we trust, will hereafter bless God, that they have in this way been induced to attend to the scriptures, which are calculated to make them wise unto salvation. Prayer-meetings have been held with interest. The Monthly Concert has been established for the first time—and the friends of Christ have been indulged with an opportunity of coming around the table of their dying Saviour. Our hearts are enlarged, when contemplating the goodness of God, in thus favoring us, unworthy creatures. Did not our hearts burn within us while sitting under the droppings of the sanctuary, and communing with Jesus by the way? We will try long to retain these feelings—and it shall be our constant prayer, that God will bless your society, and the means used by them for the building up of the church and the salvation of sinners."

Is it not more blessed to give than to receive? The assisted destitute churches of Massachusetts, evidently labor, in their expressions of gratitude, under emotions too big for utterance. When they receive a Missionary, after a long period of spiritual privation—and hear his voice as that of a messenger from another world—and join in his devotion—and follow him into the sanctuary and the social circle—and behold a new spirit infused into the old and the young, and hear the inquiry from lips lately profane—what must I do to be saved? And then, when they reflect on the Christian sympathy and beneficence that have sent them this "man of God"—and look forward to the results of his labors, as they shall stand forth in all the distinctness and splendor of the light of eternity, we do not wonder at the warmth of their gratitude, nor at the fervency of their prayers for the almoners of divine goodness. Christians give to these feeble churches—What a pittance of their substance—a little portion of that which heaven has first freely given to them! And, what do they receive in return? Not only the consciousness of obeying Christ and doing good; but the co-operation, and the fervent prayers of those whose cries enter the ears of the Lord of Sabaoth. Does not God listen to the voice of his afflicted ones? Does he not answer their prayers? And if their prayers ascend for the cheerful instruments of his kindness to them, will they not be answered in tenfold blessings on hearts that devise such liberal things?

An interest in the hearts and the supplications of those mourning disciples of Christ, whose sorrows we have been permitted to relieve, is better than thousands of gold and silver. When the Lord turns again their captivity, and their mouth is filled with laughter, and their tongue with singing, in view of the great things God has done for them—they are like them that dream—and in the gladness of their hearts they exclaim, "Our soul is escaped, as a bird out of the snare of the fowlers; the snare is broken, and we are escaped."

The re-establishment of divine ordinances in a spot where they have been long neglected—the restraints thereby imposed on the headstrong votaries of vice—the encouragement given to the few steadfast friends of virtue—the happy influence which is diffused abroad over the rising generation, and the revolution which commences among all orders of society, in favor of divine institutions and vital godliness, give promise of

those "better days" that have long been prayed for, and of those fruits of righteousness which shall adorn the garden of the Lord forever. Then it is, that those who have sown in tears, reap in joy. And, then it is, that those who have gone forth weeping, and bearing precious seed, come again with rejoicing, bringing their sheaves with them—rendering thanks to God most high, and pouring forth their prayers for a blessing on all who have pitied them in their affliction, and extended to them the hand of Christian beneficence.

RELIGIOUS INTELLIGENCE.

LETTER FROM A WALDESIAN PASTOR.

The last number of the United Brethren's Missionary Intelligencer, contains a letter from the chief clergyman of the Waldensian churches in the Valleys of Piedmont, of which the following is an extract:

Your forefathers and ours have been faithful confessors of the name of Christ; they have fought the good fight of faith at the risk of their lives and property; but unto us it is given in the grace of God to confess this faith freely and openly. But herein you have the advantage over us, that with this faith you have been able to maintain its pledge and defence, the discipline of the church. Local and other circumstances we had to encounter, have prevented our full retention thereof; still we strive to keep up the light of the Gospel in its purity, and to show it forth by a godly walk and conversation. Can this be done without aid from above? We urgently solicit you to pray to God for this assistance with and for us. The effectual fervent prayer of a righteous man availeth much. Pray, dear brethren, to the Giver of almsgive and of every perfect gift—pray to Him for your brethren in the Waldensian Valleys. Their temporal prosperity appears to be augmenting through the interest which the Protestant churches and even the Russian monarch have taken therein. Our purpose of founding a hospital, which many had considered a mere dream, is fast ripening to its consummation, and with this advantage, the possession of which we hope soon to obtain, others in a short time are likely to be associated.

Once more we beseech you to assist us by your prayers, that we be not dazzled by the vanities of this world, nor deprived of our high calling unto life eternal, purchased for us by Jesus Christ. The distance separating us from you, most reverend brethren, prevents our seeing and imitating your good example; but that Lord, before whom time and space vanish, will hear your prayers and ours. And in case you should favor us with a few lines, our congregations, on being informed of the love you bear to them and of your brotherly exhortations, will from hence derive a beneficial edification. In the mean time accept, most reverend brethren, the hand of brotherly fellowship which we offer to you, and the assurance of regard and affectionate attachment which I have the honor to present to you, as your most devoted servant and brother in Jesus Christ.

P. BERT.

La Tour, Luzerne Valley, May 4, 1885.

LONDON A CENTRE.

I have been looking on the state of London at the present time, and every person from the country must see an unusual number of persons thronging in particular directions; and when he asks the reason, he is informed they are coming to be present at the anniversary of the different benevolent and heavenly institutions which are held at this time. This day, for the first time, the thought occurred to my mind, that God by a particular providence has intended that London should be the means of sending his salvation to the ends of the earth. Its geographical position on the globe seems to show that Providence has intended it for this work. An intelligent man in Scotland has made a projection of the sphere, taking London as the centre of one of the hemispheres, and has proved that the position of London, taken as the centre of the hemisphere, and the sphere being projected on the horizon upon that plan, takes in more land of the globe than could be done by any other projection whatever. I have found this to be perfectly correct: taking London, for instance, as the centre, we have the whole continent of Africa, the whole of Europe, the whole of Asia, and a portion of America, North and South, except two or three districts of Patagonia, of very little consideration; the whole of the habitable world then almost is taken in, London itself considered as the centre of this hemisphere. Look at the other side, and we find a vast expanse of waters, having scarcely any land among them, except New Holland, some of the Indian islands, Java, and the Moluccas, New Guinea, &c.; and these would hardly make one fifth part; and I believe, taken in a proportional aggregate of population, not one twentieth part of those lands of which London is the centre. Now it appears to me, from looking at this, that God has intended that the word of his grace should go from this place to the ends of the earth.

Dr. Clarke.

CHICKASAW MISSION.

A letter from Mr. Stuart to the Corresponding Secretary, dated Monroe, July 11th, confirms the pleasing intelligence which we have already published, respecting this Mission. We regret to learn that Mr. Stuart's health is feeble. It is the opinion of his Physician that he is laboring under an affection of the liver, and that the sedentary life which he is compelled to lead from his connexion with the school, is unfavorable to his recovery. He urgently requests that a teacher may be procured, and sent out as soon as possible, to relieve him from that part of his labors. The duties which devolve on him are sufficiently arduous without the school; and could a suitable person be obtained, we have no doubt that the Board would cheerfully meet the additional expense. The prospects of the station are more encouraging than ever, and the efforts of its friends ought not certainly to relax now. We should be pleased to hear of any individual, of suitable qualifications, who would be willing to join the mission, in the capacity of a teacher. Any information forwarded to us will receive prompt attention.—*Charleston Obs.*

In the same letter, Mr. Stuart represents the want of a meeting house at that station to be very urgent; and proposes to attempt the erection of one, next fall or winter. With what help he expects from their neighbors, he estimates the expense at \$200 or \$250; for which he solicits money and materials from the friends of the cause in Charleston.

TRACTS, AUXILIARY TO MINISTERS.
Extract of a letter, from a minister of the Gospel in the country, to the General Agent of the Philadelphia Branch Tract Society.

"I have the pastoral care of four congregations, scattered over a territory of twenty-five miles in length and of breadth varying from five to fifteen miles. On account of the extent of my charge and the number of my congregations, I am unable, in an oral way, to supply the spiritual wants of any one portion of my people to that degree, which is needful, or to break with my own hands and distribute the bread of life to so many in such quantities as not only to prevent starvation, but also to afford that nourishment and produce that vigor which will enable them to 'run and not be weary, to walk and not faint,' while travelling up to 'Mount Zion, the city of the living God.' I am therefore desirous to call into my aid, Tracts, those unassuming but faithful messengers, which may be despatched on many a benevolent errand for me, which may enter and visit many retired habitations that have been seldom, and others that have never been visited by me, and tell their immortal inmates of Jesus, of life and salvation by him, and beseech them in his name to be reconciled to God.

We have already a number of benevolent societies established amongst us which are casting something into the treasury of the Lord. For variety and to prevent my people from imagining that I am making the yoke of religion too heavy and burdensome, instead of having a tract society organized, I have had a collection made in one of my congregations for the purpose of purchasing Tracts of your Branch, that they may be employed in preaching on the sabbath and other days in one, while I am laboring in another congregation."

ARE TRACTS FICTION?

Verification of the Dairyman's Daughter.

So far as we are acquainted with the principles adopted by the Publishing Committee, they are decidedly not to publish fiction in the style of truth; and if there is any one of the 200 Tracts which contradicts this statement, we know not which it is. We believe that some of the friends of Tracts have had erroneous impressions on this subject. We remember, in one instance, hearing a young clergyman, in presence of a very respectable audience, assert that the DAIRYMAN'S DAUGHTER, was well known to be a fiction!! It is easy to make such assertions, but on what ground do they rest? The name of the revered and now lamented author, is attached to the Tract, and he declares, at the commencement of it, that the character "is given from real life and circumstances;" and further, that the Dairyman's Daughter lived and died a few miles from his own residence. On the cover of the Tract, we have an account, from the most credible witnesses, of a recent visit to her grave, and a verification of the entire narrative. We are now able to add the following letter from the lady of a respected clergyman in Connecticut, who was personally acquainted with most of the circumstances of which she speaks.

"Sir—It affords me no small gratification to write on a subject in which I feel so deeply interested, especially if it will, in any way, be the means of good. The Rev. LARSEN RICHMOND, author of the Tracts entitled, *Dairyman's Daughter*, the *Young Cottager*, and the *African Servant*, I was well acquainted with. He preached at the Episcopal place of worship at Brading, in the Isle of Wight, about eight years, during which time he wrote those Tracts. The Dairyman I knew very well, but had no acquaintance with his daughter. They lived in another parish, and I had not an opportunity of hearing much concerning her, though I recollect hearing her spoken of. The *Young Cottager* and her parents I was well acquainted with, and remember hearing that she was sick, and was visited by Rev. Mr. Richmond. I have often, since her death, conversed with her mother respecting her, whose testimony corresponds with that of Rev. Mr. Richmond. The aged person mentioned in the *African Servant*, at whose cottage the prayer-meeting was held, I knew very well, and believe he was a pious, good man.

"These circumstances took place when I was quite young, but I have not the least reason to doubt the correctness of them. My good old grandfather used to compare Mr. Richmond to the Apostle John. I can assure you, Sir, that his description of the scenery is not the least exaggerated. Before I had any proper sense of the importance of the moral truths which these Tracts contain, I had read them over and over again, to see how very correctly the scenery was described.

"Rev. Mr. Richmond was a man of very fine taste and imagination, and a good preacher. He usually preached extempore, and to the length of a full hour. When on a visit to the Island, a few years after he was removed to another part of England, in preaching to his former people, he told them that, when he first came there he was young in the ministry, but still younger in the knowledge of the truth—that he taught them as God taught him."

It is evident from the Tracts, that Rev. Mr. Richmond considered himself to have been converted after he was settled in the ministry; and that the three individuals whose history he has related, were given him by God among the "first fruits" of his ministerial labors.—*Am. Tract Magazine.*

TRACT POCKET-BOOK.

A clergyman of great respectability, who is very active in promoting the benevolent operations of the day, requests us to recommend to all clergymen, and other friends of the cause, to provide themselves with a *Tract Pocket-Book*, in which a few select Tracts can be carried without soiling them, and be always at hand. He believes that every individual who makes the experiment, will find it, as he has himself found it, a very agreeable and very useful mode of doing good. He would recommend to leave no opportunity of distributing a faithful Tract unimproved, and never to give a Tract, without raising the desire to God to add to it his blessing.—*ib.*

In the evening, I stepped into St. Sepulchre's, Snow-hill. Dr. Rudge, a preacher of some note in the metropolis, is evening lecturer here; and we had a sermon from him in behalf of a parochial charity, by which fifty-one poor boys of the parish are supported and educated. He took occasion to remark, that his official situation, (as chaplain to Newgate) often led him to bear the confessions of malefactors, under sentence of death; and that in almost every instance, they ascribed their ruin to their desertion of the house of God, and the violation of the day of rest.

Eng. Mag.

PROTESTANT SOCIETY

For the Protection of Religious Liberty.

The Sixteenth Annual Meeting of this Society was held in London on the 12th of May.—Viscount Milton, M. P. in the chair. It was attended, both from the excessive crowded attendance, and from the general spirit of the meeting, that the objects of the society continued to be regarded with extraordinary and unabated interest. The Report was read by Mr. J. Wilkes, a gentleman ardently devoted to the cause, and who has usually presented the annual detail of facts in the form of an address. Such accounts should make us grateful for the freedom of conscience and religion which we enjoy; especially when it is considered that most other countries are the scenes of still greater oppressions.

Field Preaching Interrupted.

To the last Annual Meeting, the Committee mentioned a case in which they had resolved to interfere, on behalf of William Gibbs, an Arminian Methodist, connected with William O'Bryan, and who had been apprehended and committed to prison at Winchester, for preaching out of doors, on a piece of vacant ground within that ancient city. At considerable expense they relieved him from the goal by Habeas Corpus, brought him to London, and obtained his discharge. They then directed an action to be brought against the aldermen of the city who had committed him to prison, and the result of the action was an offer by the magistrate to express his regret, to pay all the charges, amounting to 50l., that had been incurred, and also to present to the pious itinerant, the sum of 10l. as an acknowledgment for the wrong he had endured. The triumph of the Committee was complete, & the gratitude of the object of their interposition laudable and sincere; he presented 2l. as an offering to the Society, and devoted the remaining 8l. towards the erection of a meeting-house at the place where he resides.

Attempt to exact Sunday Tolls.

From Mr. Bunell, of Islington, the Committee had an application; but as he resides within five miles of London, they could afford him no relief; since that circle round the metropolis is not included in the exemption of dissenters from Sunday Toll, the insertion of which in the general Turnpike Act, the Committee obtained.—From Easton, near Biggleswade; from Wisbech, in the county of Cambridge; from the city of Bath, as to a lady residing in an adjoining parish, and attending Argyle Chapel; from Tottenham, in Lancashire; and from Yeaton, near Shrewsbury, applications have been received; and the Committee have either actually obtained redress, or are assured it will not be withheld.

Churches Taxed for the Support of the Poor.

During the year, from Thame in Oxfordshire; from Bishop's Cleeve, from Robert-street, London; from Towcester; from Lady Barnham's Chapel, in South Wales; from Norwich, on the part of Mr. Nelson, as to a chapel belonging to the primitive Methodist connexion; from Canterbury; from Chertsey, in Surrey; and from Alresford, in Hants, applications on that matter have been received. Of those cases the two last have been peculiarly vexatious. At Chertsey, the goods of an individual (who was assessed for a small meeting-house to which he was only a contributor, and from which there was no pretence to maintain that any profit was derived,) were seized in his own dwelling-house. But as he had omitted to appeal, no remedy could be prescribed. At Alresford, where a chapel has been erected by subscription, where the intelligent minister labors for a very small stipend, which is partly contributed by the county association, a levy has been made on the candles, and property of the chapel, as if belonging to him; property to the value of 10l. was taken for a rate of 8s. 6d.; the property was seized, was carried in triumphal procession, and various offenses, as well as illegal measures pursued. In the case the Committee are about to interfere, at the request of the county association; and as to the past, will institute proceedings for a trespass on the part of the trustees of the chapel to whom the property seized must belong, and who were not named in the rate; and as to the future, the exemption from assessment will be obtained by an early and well conducted appeal. Such proceedings, however, excite regret at the failure of the measure introduced to Parliament by Lord Bexley, under the sanction of Lord Liverpool, for exempting all places of religious worship from poor's rates, and which, as its great opponents are removed from power, the Committee think it may now be wise to revive.

Refusal to Register Births and to Solemnize Marriages.

At Harrow, a clergyman refused improperly to register children on whom the rite of baptism had been by himself applied; and at Landis, in Montgomeryshire, and at St. Hermans in the county of Radnor, the clergyman, with feelings which neither a lawyer nor Christian can approve, refused to marry some young persons, unless the bride in each case would submit to be baptized by them. In both cases the Committee have interfered. In the first an ample apology has been transmitted, and in the latter case the christening fee has been returned, and an apology is expected hourly to arrive. On such conduct the Committee refrain from those expressions which their indignant sentiments would inspire; and especially as the very statement must expose persons so ignorant or so unkind, to pity or contempt.

Disturbance of Public Worship.

At Burwash, in Essex, there were some disturbances and a partial demolition of the meeting-house ensued. At Sible Hedingham, in Essex, the Baptist minister had cause of complaint. At Kiddington, in the county of Bedford, an improper, rude, and riotous spirit has been evinced. At Merriott, in the county of Somerset, some violent measures produced interruption and dismay; and at Paulton, also, in the county of Somerset, a disturbance happened which the magistrates, one being a clergyman, were not sufficiently prompt to punish or repress.

As to out of door preaching, also, some violent conduct has been pursued. On Arretou Down, in the Isle of Wight, a clergyman and magistrate improperly interrupted the preacher, and apprehended him, had him dragged on the Sunday afternoon, two miles to Newport, and had the people dispersed. At Stoneleigh, in the county of Warwick, the Rev. J. Stibbe, of Coventry, had to encounter tremendous outrages and assaults, which some students in theology, educating at the parsonage-house, were seen to excite. In all these cases the Committee have been required to afford either assistance or advice, and the applications to them have not been in vain.

Abuse of Parochial Authority and the System of Poor Laws.

Again, too, have the Committee to advert to cases in which parochial authority and the system of the poor laws have been harshly abused. In some places, as at Stockwell, in the parish of Lambeth, the tolling of the bell had been refused over dissenters, though they had long been parishioners, and entitled to special respect. At Buck, Fastleigh, in the county of Devon; at Staplehurst, in Kent; at East Mersea, in Essex; and in the Isle of Mersea, in the same county, relief has been withheld from the deserving poor, because they attended dissenting worship, and would spend their evenings occasionally, not in tipping, but at meetings for prayer. As to these

cases, which awakened deep interest in the Committee, who recollect that of the poor often is the kingdom of heaven, and that the poor in worldly wealth may yet be rich in faith, the Committee have learnt with satisfaction that their interpositions have produced the most satisfactory and grateful results.

Mortuary Fees Enacted.

At Lancaster, Mortuary Fees have been required for a lady interred in the burial ground of the dissenting meeting-house, and her respectable relatives have been advised that such claim must depend upon custom, and that the fee can only be recovered in parishes where the fee was paid at a period so remote as the 21st year of the reign of Henry VIII., and that the proof of the custom must devolve on the incumbent by whom the claim is enforced. At Putney, and at Sunderland, burial fees were claimed illegally by clergymen in respect of persons who were interred in dissenting burial grounds, or removed from their parishes for interment; and the claims were repelled with success.

While monies are thus improperly demanded by some incumbents for burial fees and duties not performed, in other parishes incumbents have sought to intimidate dissenters from establishing burial grounds, where their departed friends might be entombed. At Pembrey, near Llanelli, in Carmarthenshire, at Bethel, near Newport, in Monmouthshire, such intimidation has been attempted; but all such attempts the ministers and congregations have been advised to disregard, and to persevere in a plan, the universal adoption of which the Committee desire.

Refusal to Bury the Dead.

Refusals to read the burial service over the corpses of persons who were baptized, but not according to the rites of the Church of England, in several places have excited complaints. At Warminster, in Wilts; at Sleaford, in Lincolnshire; at St. Ishmael, in the county of Carmarthen, such conduct has occurred. At the first place, the clergyman soon learnt his error, and made willing reparation; at the second place, a neighboring and more evangelical clergyman hastened to perform the duty; and at the third place, the clergyman has, though somewhat reluctantly, apologized for his misconduct, and given promise as to the future, which the Committee would not refuse to accept.

Some steps had been taken previously to the year embraced in the present Report, for obtaining a new system of registering births, and the removal of restrictions under which the Baptists and Unitarians labor, in respect to the right of having the burial service of the Church rehearsed over their deceased friends. But owing to unexpected changes in the Ministry, and the protracted indisposition of Lord Liverpool, who had always treated their applications with courtesy and candor, no progress in these measures has since been made.

Test and Corporation Acts.

The Committee have used their endeavors to bring about a general application to government for the repeal of the Corporation and Test Acts. The Corporation Act, passed in 1661, provides that no person shall be elected to any office of magistracy, or place of employment relating to the government of a corporation, who has not, within the previous year, partaken of the Sacrament of the Lord's Supper according to the rites of the Church of England; and declares the election of any such person void. The Test Act, passed in 1673, requires that every person admitted into office, or receiving pay from his Majesty, or holding any command or place of trust under him or in his household, shall within six months receive the sacrament according to the rites of the Church of England, under a penalty of 500l., and being rendered incapable of prosecuting any action in law, from being guardian of any child, or acting as administrator or executor of any person, or from receiving any legacy or deed.

These iniquitous and almost impious laws, would prove intolerable but for an Act of Indemnity which is passed annually, and has been for more than 30 years, releasing offenders from the threatened penalties, under certain conditions. This, many of the churchmen say, is enough. But dissenters are not willing to hold their most important liberties on a tenure of mere sufferance;—on a yearly charter, of which caprice or accident may prevent the renewal. They have therefore made the application,—not, however, with strong hopes of immediate success, especially since the First Lord of the Treasury, Mr. Canning, has avowed his intention to resist the attempt.

Foreign Countries.

Every where, the Committee perceive the continued struggle between darkness and light—between superstition and her chains, and knowledge with purity and peace. In Spain, they learn some attempts to revive inquisitorial practices with sorrow and abhorrence. With yet deeper sorrow they observe the intolerant spirit which the Protestant Canton of Vaud, in Switzerland, allows to exercise an horrible misrule. But having regarded France with anxiety and alarm, they observe with pleasure that the rights of worship, the perfect equality of Protestants and Catholics, and the value of the freedom of the press, have been distinctly and wisely maintained; and they cherish an hope, that all attempts to re-introduce into that fair country, bigotry and mental oppressions, will happily and forever fail. The continent of America the Committee also survey with increasing joy. There, yearly they additionally perceive a brighter and brighter example that religious freedom and true religion will ever co-exist, and that they who vindicate the rights of conscience, and oppose intolerance in every form, are real benefactors of their country, and promote the piety and purity—the virtue and welfare, of mankind.

MARSHAL VON BULOW.

“ Marshal Von Bulow, the Prussian General who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now converted to Christ, has given up his military profession, and is prosecuting his missionary labours for souls through Europe, and this under the patronage of the Continental Society in London, for the propagation of the Gospel in Europe. The Marshal appeared in London, at the annual meeting of the Society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, who he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. He is not only diligent in his work, but his usefulness is very great.”—*Baptist Mag.*

Marshal Von Bulow was converted to Christ, near the close of 1818, after several months of extreme anxiety and restlessness. When the light of salvation shone upon him, he felt that his whole course of life must be changed. “I could now no longer live to myself,” he says, “or be the servant of sin; no more could I have worldly honor and glory for the objects of my pursuit; nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince,—a soldier of life, and death. I therefore left the military service, & determined to devote myself to the work of the Lord.” Accordingly, in the spring of 1819, he visited the coast of Norway, distributing Bibles and imparting religious instruction wherever he

went. He was greatly affected with the moral wretchedness of the people, but could do nothing more for them till the spring of 1826, when he procured a boat 25 feet long, and with the aid of two sailors, visited the whole coast from Christiana to Drontheim. He preached the Gospel at 60 different places, to congregations of from 20 to 500 hearers, and distributed some hundred copies of the Scriptures, together with 6000 or 7000 Tracts. He was ordained in London on the 16th of Feb. last, and, as stated above, is now a Missionary, under the direction of the Continental Society. [N. Y. Obs.]

SABBATH SCHOOL IN A STATE PRISON.

[From the Cayuga County Sabbath School Report, Aug. 3, 1827, communicated by the superintendent.]

“This School, as is perhaps pretty generally known, was commenced in the spring of 1826, at the suggestion of the Agent and Chaplain of the Prison, viz: the benevolent design of effecting, by a superadded moral influence, what the ordinary Prison discipline too often fails of producing—a radical reformation in the convicts. For the first few months, about fifty only were brought under instruction, as a mere experiment. But it succeeded so well,—promised to exert so powerful and salutary an influence upon these wretched outcasts from society,—that in the fall it was thought advisable to enlarge the School. Accordingly, during the past year, the average number has been about one hundred, selected from among the younger and more ignorant of the convicts. These are divided into twenty classes, which are under the instruction of as many students from the Theological Seminary.

“In speaking of the progress of the School the past year, it is not enough to say that our highest expectations are realized—they are greatly exceeded. In the case of these convicts, we found fresh testimony to the truth of the common remark, that ignorance and vice are closely allied. By far the greater number of those received into the School, have been found incapable of reading intelligibly in common readings, and not a few unable to tell one letter from another. They have, however, uniformly manifested the most intense interest in the instructions of their Teachers, and applied themselves with such diligence to their lessons, as to exhibit an improvement, in general highly gratifying, and in some instances almost incredible. Few can now be found in the School if we except those recently brought in, who cannot read in the Testament, with a good degree of accuracy and readiness. And never did beings express more gratitude for their privileges, or manifest a deeper sense of obligation than they do to their instructors.

“Did the limits of this notice admit of it, many anecdotes might be related that would be interesting as illustrative of the happy influence of intellectual and moral culture bestowed upon even the most abandoned. A single fact may be mentioned, which will show what use some of the convicts, at least, make of their Bibles, how important it is that they have them in their hands, and be able to read them. A teacher, having listened to the recitation of one of his class as long as he thought the time would allow, asked him how much more he had to recite, and was answered, “I believe I can say thirty or forty chapters.” This was one, too, who, when he entered the School, could scarcely spell out a verse. Let it not be supposed, however, that this is given as the most striking proof we have of the utility of the School. A mass of facts might be presented far more decisive.

“Who, that looks upon ignorance as the mother of crime, and regards intellectual light as essential to the virtue and happiness of a community, will not be glad that even one ray is thrown into this dark and frightful wilderness of mind?—who, especially, that acknowledges the efficacy of the “word of the Spirit,” will not rejoice in view of what the “word of God” thus treasures in their memories, may be the means of accomplishing? Nor does all our joy lie in the prospect. We think that what we have already witnessed of the transforming power of the Gospel upon some of their odious hearts, demands our most devout thanksgivings to God. Here, however, we would speak with diffidence; for we are aware that the marks of Christian character may be feigned so as to deceive even the most discriminating, and that these men have peculiar temptations to it. We know, moreover, that deceptions of this sort have actually been attempted, manifestly with the design of enlisted our sympathies. We can, however say no less than this, that a number, after undergoing the closest scrutiny, exhibit marks so decisive of true penitence and a radical change of heart, that, were they outside of those walls, we could not entertain a suspicion against the sincerity of their piety.—Nor can we doubt, that, if ever the doors of their Prison are thrown open to them, they will go out, not as a curse, but as a blessing to society.

For the Boston Recorder and Telegraph.

ESSEX SOUTH CONFERENCE OF CHURCHES.

Measures were taken for the organization of this Conference, in May last, at a meeting of pastors and brethren, from several of the churches of which it is composed, at Marblehead. The meeting having unanimously resolved on its extension, a Committee, consisting of Mr. Brown Emerson, Hon. Wm. Reed, Rev. Mr. Sperry, Dea. John Low, and brother Oliver Parsons, was appointed to draft a constitution, which on Report was accepted, and recommended to the churches for their adoption. The leading articles of this constitution are the following:

ART. II. “The object of this conference shall be to promote the extension of the Redeemer's kingdom, by a more frequent intercourse of Christians interested in increasing the benevolent influence of the Gospel among its members,—to bring the churches to know each other, and act together, in every work of faith, and labour of love.”

ART. IV. This conference disclaim all intention of interference in the independent rights of the churches.

ART. VII. The public religious exercises of this conference shall be an account of the state of Religion, prayers, addresses, or a sermon, and the administration of the Lord's Supper; previous to, or after which, a collection shall be taken for Domestic Missions, unless some other object shall be selected by the conference.”

The conference is composed of Pastors, and two delegates from each of the churches, having a Pastor, and three from those which have not. All the brethren of the churches belonging to the conference, however, that are present, are invited to sit and act with the conference, as corresponding members.

At this first meeting, after a sermon by the Rev. Mr. Rockwood of Lynn, a collection amounting to nearly seventy dollars, was taken, in aid of Domestic Missions, and the Sacrament of the Lord's Supper was administered to a large number of communicants.

The next meeting was appointed to be held on the 2d Wednesday of August, at the Tabernacle Church in Salem. At 5 o'clock on the morning of said day, a prayer meeting was held in the vestry of the church. At 9 o'clock, Pastors and delegates met in the same place for business, from the churches in Marblehead, Lynn, Salem, Beverly, Wenham, Topsfield, Haverhill, Essex, and Manchester. The Rev. Mr. Grewell of Essex was chosen Moderator, Rev. David Oliphant, clerk, and brother John Brooks, Treas-

urer. Other clergymen present, were invited to sit as corresponding members.

At half past 10 o'clock, the conference adjourned to the Meeting-house, to hear narratives on the state of Religion. These were given by the Pastors of the several churches within the bounds of the conference, in the forenoon. In the afternoon, by the Rev. Mr. Kimball of Ipswich, on the state of Religion in the northern section of this county; by the Rev. Dr. Codman of Dorchester within the bounds of the Norfolk Conference; and by the Rev. Mr. Green of Boston within the bounds of the Suffolk Conference. These narratives were listened to with deep attention and interest.

The sacrament of the Lord's Supper was then administered to about 700 communicants. In the services of this occasion, the Rev. Dr. Codman, Rev. Messrs. Emerson of South Reading, Kimball and Crowell took a part. It was truly a delightful season. Many said, and we trust all felt, that it was good to be there. Such an impression has been left on the minds of those present, by the transactions and solemnities of the day, that the utility of conferences of the churches, will probably no longer be questioned by any who witnessed them; and that an increasing interest will be taken in these meetings, by all who love Zion, and wish “to promote the extension of the Redeemer's kingdom,”—by all who wish “to increase the benevolent influence of the Gospel, by bringing the churches to know each other, and to act together in every work of faith and labour of love.”

A collection was taken, previous to the administration of the Supper, in aid of Domestic Missions, amounting to a little more than sixty seven dollars.

The next meeting of the conference is to be held at Wenham, on the 2d Wednesday of November. In the evening, a very interesting sermon was delivered to a very crowded audience, by Rev. Samuel Green of Boston, from Isai. 65 chap. 24 verse, it being found expedient to change, somewhat, the order of exercises, as previously advertised in the Recorder.

ADDRESS OF THE ESSEX SOUTH CONFERENCE, TO THE CHURCHES WITHIN THEIR BOUNDS, PRESENTED THROUGH THEIR COMMITTEES, APPOINTED FOR THAT PURPOSE.

DEAR BRETHREN AND FRIENDS,—We are sensible that nothing can be more cheering to the friends of Zion, than tidings of her prosperity; and happy should we be, could we at all times present her in the attitude of triumph and rejoicing.—And we are, indeed, highly gratified to learn from the reports of the several churches, that most of them are in a state of quietness and outward peace,—that there is rather an increasing willingness to cast into the treasury of the Lord, that portion of our substance, which is necessary for the support of religious institutions at home, and to do something also, for the extension of the Redeemer's kingdom abroad.—A good degree of attendance upon the public worship of God on the Sabbath prevails,—Sabbath Schools, and Bible classes are multiplying, and exerting a most salutary influence, both upon parents and children. It is with peculiar satisfaction that we notice a very general attention to the monthly concert for prayer, and likewise the increasing number of female associations, for the purpose of supplicating the outpouring of God's Spirit.—But the Church of Christ has her day, and her night, her sunshine and her clouds,—and we are, in the season of her adversity, preserved from entire despondency, by the beams of light, which here and there, intermit the darkness that surrounds her.—Long has this favored heritage of God been distinguished for temporal and spiritual privileges.—Long have we enjoyed the means of grace, and often, the special tokens of divine favour.—Yet it is not to be disguised, that there is, at the present time, very much to call for our deepest humiliation, and to awaken our solitude and fear. In surveying the region embraced by the churches composing this conference, the eye is reluctantly compelled to linger for a while, upon a waste of no ordinary moral desolation.—Within the limits of the county of Essex, in a parish, where once was a flourishing church, and a powerful revival of religion, there is now a population of 1500 souls, who are entirely destitute of the means of grace, under any form whatever, and let it be added, this parish is situated in a town containing more than 6000 inhabitants, in the whole of which, 30 male professors of religion cannot be numbered.—Farther, there are several churches, at present enjoying the means of grace, which are struggling for existence, through lack of outward support. The conference have likewise occasion to lament the growing prevalence of many serious immoralities and vices.—The fact cannot be suppressed, that the Sabbath, excepting with the real friends of religion, is nearly, if not entirely, prostrated.—And, although we can confidently believe, that within our churches are many who pray for the peace of Jerusalem, and ardently desire a revival of pure religion, still, are there not too many, who are cold and formal, worldly minded, and far from God?—From occasional “instances of convictions and conversions,” which are witnessed amongst us, we have evidence, that God is ready to hear and answer the prayers of his children, whenever they call upon him in faith—and we contemplate the want of entire union, and perseverance in this duty, united with those other means and efforts, which God has appointed, as the cause, why not a single church, in our bounds, is, at present, visited with a general revival of religion, such as are now so frequent elsewhere.—And now, brethren, in view of these alarming and gloomy facts, what is to be done? A few plain and obvious suggestions, are all that our limits allow?

Our first inquiry is “by whom shall Jacob arise?” The answer of every pious and feeling heart, must be the same. “Our spirit looks to God alone.” Here is all our help. He is our only hope, our only strength. If we attempt to rise without his aid, we shall be sure to fall. If we would reasonably hope to see the immediate, or speedy effusions of the Holy Spirit, there must be a more general prevalence of united, and secret prayer. Permit us to ask, brethren, if there is not need, with very many of us, of an entire change in our habits, both as to social prayer, and secret devotion?—Without any disparagement to other means of grace, it is hazardous nothing to assert, that prayer is the Christian's great strength. Now we doubt not the regularity and frequency of your devotions. But this is not enough. We must lay aside all our cold, formal, faithless prayers. We must, dear brethren, be more fervent, and importunate, and we must exercise a stronger faith, in our approaches to God. We must pray, emphatically, “in faith, nothing doubting.” It is by importunity, that we may hope to prevail, and by this alone. And yet, whose conscience will not reprove him, for a lack of fervency, of importunate, persevering faith? Let the disciple of Jesus be faithful in his devotions, and he will be faithful in every thing. Renew or formal, in these, and he will fail in almost every thing else. Coldness, inactivity, unprofitableness, will pervade the whole man.

Religious discipline needs to be greatly quickened in our churches. By this, we mean not merely the expulsion of the openly immoral. Far from it. We refer to that better, milder discipline, which, if faithfully maintained, would remove the necessity of severe, and more painful measures. We mean, in short, mutual fidelity,

in warning, exhorting and reproving each other, activity of our members. It would often, if not dead. We should also, be far more deeply and habitually impressed with eternal scenes. Our daily common conversation with eternal scenes, of a worldly character, and alas, too much of a worldly influence. It does not savour enough of “constant reference to judgment, and eternity,” which ought to mark the conversation of persons, “professing godliness.” How can we expect our children, to be seriously affected by religious truth, or with a sense of their own danger, when they find professed Christians so fond of discouraging tales, and even sometimes, upon unbecoming topics? Let us instantly resolve, henceforth, and so long as we live, to bring more frequently, and solemnly before our own minds, and those of Christians, and the glory of God.—The true disciples of Christ can seldom converse long upon feeling a warm, an irresistible longing, to pour out the soul, more freely still, at the more, seat, fullness of tender and contrite hearts, that God especially delights to hear. These are what the good old saints of former times were wont to call “reformation prayers,” because in them, with watchful minds, they were always associated with remarkable displays of converting grace. Again, to entertain any just expectations of a general revival of religion, we must feel more deeply our alarming condition. The subject must come more seriously and tenderly into the soul, and it must enter more largely into all our prayers.

But, brethren, we presume not to dictate. Your duty is plain.—That we may well weep over our “perpetual backslidings,” and the constant absence of the special operations of the Spirit, cannot be denied. Brethren and sisters in our common Lord; we all belong to the same great Christian family. By the mercies of God, you awake. Our acquaintance and friends are falling into the grave, every hour, and having unprepared, as we fear, to give up their debt, account. Oh then, let us arise from our indolence, let us blush, and be ashamed. And, dear brethren, permit us in conclusion, respectfully to remind you, that if these brief suggestions are carefully heeded, if every man will labour, and pray, as Christ expects his followers to do, a rich effusion of the Spirit may be confidently anticipated. But if we again fall into our hands in sloth, and inactivity,—souls will inevitably perish, whose blood may, possibly, stain the skirts of our garments. We speak as unto wise and accountable men; judge ye, what we say. In the bonds of Christian charity,

We are affectionately yours,
S. M. EMERSON, } Con-
D. OLIPHANT, } muni-
J. P. CLEVELAND, } cated.

P. S. The foregoing is very respectfully recommended to be read in church meetings, within the bounds of the conference.

RECORDER & TELEGRAPH.

BOSTON, AUGUST 31, 1827.

PROPOSED LAW.

We have observed within a few days, in Boston paper, a bill which was introduced into the Senate of this Commonwealth at their last session, and referred to the next, which seems to us to be entitled to watchful attention. It is entitled “An Act, regulating Gifts & Grants to pious and charitable uses.” We copy the provisions entire. It proposes to enact, “That all devises and bequests made after the passing of this Act, for the support or benefit of the Teacher of any Parish or other Religious Society, which shall in any manner require in the teachers, who are to receive the benefit thereof, any other qualification than that of being legally settled in any such Parish or other Religious Society, and likewise all devises, bequests, deeds, and conveyances, for any pious or charitable uses, which shall not be made at least — months before the death of the testator or donor, shall be null and void.”

And, “That when any gift or conveyance hereafter made for the support or benefit of the Teacher of any parish or other Religious Society shall be accompanied by any conditions, restrictions or limitations, confining the benefit thereof to Teachers who shall possess some fatherly qualification besides that of being legally settled in such Parish or other Religious Society, all such conditions, restrictions, and limitations, shall be utterly void.”

If these proposed enactments should pass, we shall begin to rub our eyes and inquire, whether we are in a land of liberty and equal rights.

CAMBRIDGE COLLEGE.

It is a question of deep interest to a large portion of the community, is this institution, under its present management, to be regarded as a literary Seminary merely, or as a moral engine of great power devoted to the promotion of Unitarianism. Some light was thrown on this question by the publication, in a former number of the Recorder, of the facts stated by the Directors of the Unitarian Theological School at Cambridge, that the instruction in that school is given wholly by officers supported by the funds of the College, and that some of the students in the School are supported by charitable foundations given to the College. A writer in the Massachusetts Journal of the 18th inst. who avows himself a Unitarian, and speaks as with authority, in replying to a piece in the Recorder of the 2d inst. has given us some additional light upon the question. In his communication are the following sentences. “One might reasonably expect, from the character of this religious paper, that, if there came an answer at all, it would come served up in all the rancour, bitterness and ill-will of an orthodox spirit, especially as it was intimately related to the prosperity of the *new Harvard College*.—Every one who knows anything about Cambridge College, knows that the *Holla Professor of Divinity* has always been, and is now at the present moment, the firm supporter and distinguished champion of Unitarianism, and has ever performed the duties of his sacred office with fidelity and credit to the cause and University. It is these base insinuations, these pious artifices, which are adopted to decry an institution, the *bulwark of the Unitarian cause*.—An enlightened public cannot be induced to alter their good opinion and high estimation of this ancient institution. . . . merely on account of the noisy, gloomy, and querulous spirit of a few bigoted, gloomy, and querulous individuals in darkness over the success and increase of a denomination of Christians they will not love, and at the prosperity of an institution, they are determined to decry because it is the pure, uncorrupted fountain-head of Unitarianism.”—*Sacredly the Orthodox* will not be blamed hereafter for regarding Cambridge College as devoted to the promotion of Unitarianism. [Communicated.]

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POETRY.

For the Boston Recorder and Telegraph.

SOLITUDE.

Deep Solitude I sought. There was a dell
Where woe and shades shut out the eye of day,
While lowering rain the rugged mountains made
Dark back-ground 'gainst the sky.—Thither I went,
And bade my spirit drink that lonely draught
For which it long had languish'd 'mid the strife
And fever of the world. I thought to be
There without witness. But the violet's eye
Look'd up upon me,—the fresh wild-rose smil'd,
And the young pendant vine-flower kiss'd my cheek.
And there were voices too. The gurgling brook
Untiring to the patient pebbles told
Its history,—up came the singing breeze
And the broad leaves of the cool poplar spoke
Responsive, every one. Even busy life
Woke in that dell, the tireless spirit threw
From spray to spray her silver-tissued snare.
The wary ant whose curving pinners pierce'd
The treasure'd grain, till'd toward her eyelid.
To the sweet hive went forth the loaded bee,
And from the wind-rock'd nest, the mother-bird
Sang to her nurslings.

Yet I strangely thought
To be alone and silent in thy realm,
Spirit of Life and Love! It might not be!
There is no solitude in thy domains
Save what Man makes, when in his selfish breast
He looks his joys, and bars out others' grief.
Thou hast not left thyself to Nature's round
Without a witness. Trees and flowers and streams
Are social and benevolent, and he
Who oft communeth in their language pure,
Roaming among them at the cool of day,
Shall find like him who Eden's garden visit'd,
His Maker there, to teach his listening heart.

From the Essex Gazette.
TO "ROY."

On reading "Miscellaneous Hours." No. 2.
Yes! I have dwelt upon thy lays
With glowing heart—my humble praise
Unsparring to thee was given;
For I believ'd that thou wast one,
The muse's pure and sunlit heaven,
With cloudless splendour above,
And little did I deem, the lyre
Which could so feelingly portray
The anguish of the royal sire,
And conquering Jotham's deep dismay—
The lyre that brought that bitter hour,
When Jesus in the garden knelt,
Before me, with a strength and power
To make my stubborn feelings melt,
So soon would leave its lofty tone,
The spell of power—the winning lay,
And voice of charity disown—
Feelings, which I am proud to say
Are mine.—In truth I never have known
That "holocaust of poetry,"
Such as thy scornful lays have shown
Creation's fairest work to be.
The "glowing lip," the "icy heart,"
The "heaven and earth together flung,"
The levity which hath no part
With nobler feelings, and the tongue
Of trifling converse. These may be,
Perhaps, with truth to some applied.
But should one form of vanity
Give thee occasion to deride
That sex, without whose softening charms,
Man's gloomy soul were desolate—
That sex, whose tender sympathies
The woes that on life's journey wait?
I've seen the form of woman bend,
When man's world to me I've seen her eye
Uplifted, as she knelt, to send
Her pure and stainless thoughts on high.
I've seen her bending o'er the bed,
With troubled brow, and glancing eye,
Where sickness lay'd the sufferer's head,
And quench'd the strong man's energy.
I've seen her hand of kindness deal
Raiment and food to mourners, whom
Man's scorn and pride had made to feel
The anguish of the wanderer's doom.
I've seen her to the starry sky
The wooded cliff, and torrent-fall,
In rapture raise her kindling eye,
And grateful bless the God of all.
Hast thou forgotten her who smooth'd
The pillow of thy infancy?
The voice that erst thy slumbers smooth'd—
Is that no shrine'd memory?
Was not a mother's holy love
Around thee in thy childish mirth?
And did it not appear above
The low and sensual things of earth?
And canst thou then despise and spurn
The sympathies of woman's heart,
And, with a scornful spirit, turn
From visions, that may well impart
A rapture to life's hours of care,
And prove the balm of many a woe!
If such thy purpose, go, and wear
Contempt and hatred on thy brow—
Pass on, a stern and lone one,
And for thy "earthliness of thought,"
The tempting forms of beauty shun,
And burst their spell, ere fully wrought.
But fare thee well!—The time may come,
When, that thou scornest now, may be
The only ray amid the gloom
That shades thy wayward destiny.
Yes, woman's love may be thy stay
When every other aid has parted—
The cheerer of thy lonely way,
When man hath prov'd but faithless-hearted.
8th month, 1827. ADRIAN.

GENERAL MISCELLANY.

PRISON DISCIPLINE SOCIETY.

Extracts from the Second Annual Report—Continued.

7. *Unnatural Crime.*—There is evidence from directors, keepers and convicts of the existence to a melancholy degree of this abomination in Prisons. It has been said by the Chief Magistrate of Massachusetts, who has bestowed great labor in the examination of testimony on that part of the subject, and who with great magnanimity assumed the responsibility of stating the results of this examination, that "a horrible offence is here committed between wretches, who are alike destitute of moral sentiment and without the reach of physical restraint. Nature and humanity cry aloud for redemption from this dreadful degradation. Better even that the laws were written in blood, than that they should be executed in sin."

The Commissioners of the Connecticut Legislature also, having devoted much time to a patient examination of the evidence on this part of the subject, say that in some of our Penitentiaries, if not all, in which the convicts are placed in large numbers together in the cells, the crime of sodomy has been perpetrated in numerous instances with entire shamelessness and notoriety. "If that unnatural crime is ever perpetrated, we should look for its commission among men shut up from all the enjoyments of society, among hoary-headed convicts, condemned to long imprisonment, and whose passions and principles have been corrupted and degraded to the lowest point of debasement, and who are at night, in numbers from four to thirty two persons, locked together in cells which are not subject to official inspection."

A letter has been prepared on this subject and sent as a circular to men in authority, with the expectation of rousing their indignation and strength, till Prisons shall be so constructed and managed, that this foul abuse can no longer exist in them. The detail of testimony in this letter is too horrible to be exhibited more publicly.

8. *Combinations against Society.*—An accomplished foreigner, a few years since came to this country through Canada, and was arrested in the vicinity of New York for passing counterfeit money. He was condemned to the New Jersey Prison at Lambertton, where he formed an ac-

quaintance with a young convict, from whom he received information, that a family, living in a very retired situation, about four miles from Newark, was wealthy and always had money on hand. Immediately after he was discharged from Prison, he went in company with an Irishman, to the place described. He was dressed like a gentleman, and when he came to the house he stated the man and his hired servant at home. He stated his name, residence, and object in calling, which was to borrow money on good security. The honest citizen either suspecting the stranger, or choosing to loan money to an acquaintance, stated that he had no money to loan him. After viewing the premises carefully, he left the house, and concealed himself in a thicket not far distant, till the man and his hired servant had gone some distance from home. As soon as he thought it safe to return, he entered the house, seized the wife, who was the only person there, filled her mouth, so that she could make no noise, bound her arms, beat her head till she was senseless, rifled the chest, found between three and four hundred dollars, and made his escape. About six months after, he was arrested in New York, recognized by the woman on whom the violence was committed, and condemned to the Prison at Lambertton a second time, for 11 years. He is now in that Prison, and appears like a prince among the prisoners, to whom he may give, or from whom he may receive, information as the basis of future proceedings.

A similar case is mentioned in the following manner, by a person who was acquainted with the circumstances. Concerning this case, the Commissioners of the Connecticut Legislature state, that "they were informed by one of the officers of the Massachusetts Prison, there is no doubt, that the robbery and murder of the late Mr. Gould, of Stoneham, was concerted in the shoe shop of that Prison." A convict confined in Prison was acquainted very particularly in Stoneham, and to the immense stock of good chances for villany, which are known in that place, he contributed as one item of his share, that the family of Gould lived retired, had about one thousand dollars in cash by them, and such other information as the case required. Four prisoners discharged nearly at the same time robbed and murdered said Gould. More than a dozen staunch prisoners knew of the deed which had been contemplated and could name every individual concerned. Two of the wretches were apprehended, Daniels hung himself in Prison, and Phillips after one or two trials was discharged for want of sufficient evidence. The next morning after this murder, the clerk of the Prison said, within hearing of one of the convicts, "Mr. Gould, of Stoneham, was murdered last night." The convict replied immediately, I know who murdered him, for I heard such a prisoner say before he was discharged, "a dead dog can't bark."

Prison Mission Societies.—Our readers recollect, that a Society with this name has been formed at Dover. We learn from Zion's Herald that there are in 14 towns in New Hampshire and Massachusetts not less than 20 of these Societies, all recently formed. Two of them are in Newburyport. One of them is in a Congregational Society, is auxiliary to the Prison Discipline Society, whose managers are to appropriate its donations exclusively to the religious instruction of prisoners. The other is in a Methodist Society; and its funds under the direction of the presiding elders of the district, shall go to pay an agent who shall devote all his time to this object, or to the support of missionaries to different prisons, or to the purchase of books and clothing for the use of the prisoners.

RETREAT FOR THE INSANE.

The report of this Institution, in our paper to-day, is an interesting document, and exhibits a success in the management of the cases which is highly gratifying to the friends of the establishment, and honorable to the Physician at its head.—At the commencement of the year, 25 cases remained in the Institution. Thirty-seven were admitted in the course of the year. Forty-four cases have been discharged during the same period, eighteen of which were old cases. Of these, 4 were recovered—5 much improved—5 improved—and 4 stationary. Of the 26 recent cases, 25 were recovered, and the remaining one much improved.—When the report was exhibited, only 18 cases remained, of which 16 were old cases. Those are reckoned old cases, if we mistake not, in which the derangement has continued more than one year; and the difficulty of cure after the insanity has continued longer, ought to induce those whose friends are attacked by this distressing malady, to be prompt in seeking relief. The expense, from immediate attention, is also less. If a friend was sick of a consumption, and the chance of his recovery, by the application of a remedy, was 95 in a 100, would not interest, to say nothing of affection and humanity, suggest a speedy trial of it? And where relatives are unable to afford the expense, how much better, on the principle of economy, would it be for the public to take care that the unhappy subject of insanity should be speedily admitted to the benefit of this establishment, than to hang on their hands for years.

The recalling of twenty-nine human beings from an intellectual death, has been effected silently, but it is no less interesting to that account. They have been snatched from misery, greater than which is not seen in a world of pain and sadness—and they have been, anew, engrafted into the privileges, the hopes, and the responsibilities of moral agents under the government of God. What is their character, we know not; but should it hereafter appear that the salvation of their souls was the consequence of a restored intellect, there will be joy among the angels in heaven.

Stage Anecdote.—In a stage coach passing between Washington and Baltimore, a young man, who seemed to imagine that all the world was in the dark with respect to religious matters, and himself in the light, was advancing some of his infidel opinions, which were severely rebuffed by an aged minister. As a last subterfuge, he declared, that even though he was ever so much disposed to follow the Scriptures, he had no evidence of their being true. "I believe," said the minister, from your conversation, "that you are acquainted with Mathematics?" "Partially," was the reply. "Well, then, can you solve me such a problem?" repeating one of Euclid's. "No!" "Do you believe it can be done?" "Yes." "On what ground do you believe this, seeing you cannot do it yourself?" "Because it is stated in Euclid's Elements." "Then, you will believe what is stated in Euclid, but will not believe what is stated in the Bible, although backed by tradition?" The youth acknowledged the justness of the logic, and said no more.

Prompt Payment.—The Rev. Lewis Craig in travelling some years ago, crossed a ferry, and presenting his pay, the ferryman replied, "Mr. Craig, I will not take your money, you may pay for me." Mr. Craig walked out of the boat, and invited the ferryman to come ashore, that he might pay for him. The man replied, "I did not mean now, Mr. Craig, I am in a hurry, do it another time." But Craig seriously answered, "I will not go away in your debt." Little as the ferryman loved this kind of prompt payment, by this kind of compulsion he submitted, and Mr. C. prayed for the salvation of his soul.

TEMPERANCE DEPARTMENT.

For the Boston Recorder and Telegraph.

TOBACCO.

MESSRS. EDITORS.—In a late Recorder, I observed some remarks on the immoderate use of tobacco, in the various methods of snuffing, smoking, and chewing. I am glad to see hints thrown out occasionally upon this important subject. It is preparing the way, in my opinion, for a more thorough and systematic attack upon this pernicious practice—this auxiliary, as your correspondent truly observes, to drunkenness.

It is step by step, that the habit of excessive drinking is acquired, which prostrates the constitution, enervates the mind, and brutalizes the man. The pleasing, though momentary, sensation produced by a pinch of snuff, creates a desire for smoking; smoking in its turn excites a desire for chewing, and as the animal system cannot be uniformly stimulated to the same degree by a quid of tobacco, a next resort is had to ardent spirits.

Boys, known to be immoderately fond of tobacco, most generally become intemperate men. And the reason is obvious. The momentary pleasure they receive from the excitement occasioned by the use of tobacco, creates a strong relish for whatever will produce this excitement in the greatest degree. And as ardent spirits will do it the most effectually, they eagerly drink it whenever it is within their reach, regardless of the consequences.

The mischievous effects produced by the use of tobacco are greater, doubtless, than the community are aware of. Having myself fallen into this pernicious habit, some years since, while travelling in the southern states, where the practice is almost universal, and having continued in it for a number of years, (though I have now given it up,) I am enabled to testify to all those deleterious and stupefying effects upon the constitution mentioned by your correspondent. I shall, however, pass them all by for the present, and only consider smoking as it affects the Christian.

A practice like smoking, is rarely suspended, even for a day; and therefore half an hour, or an hour, of every Sabbath, is wasted in stupefying the senses, and unfitting the mind for that heavenly meditation, and lively devotion, which every Christian ought to maintain. Would the Christian, (for there are many professing Christians, who are in the habit of smoking,) as he takes up his sabbath, calculate for a moment, the immense benefit he would derive from the attentive study of the sacred scriptures in the hour usually allotted to smoking, for one year only, I think he would never again take a cigar in his hand, at least, on the Sabbath day. D. A. P.

For the Boston Recorder and Telegraph.

GOOD EFFECTED.

MESSRS. EDITORS.—In the month of June last, I made a tour into the country and stopped at the house of a respectable farmer in the interior of this state. I had Dr. Beecher's sermons on intemperance with me; from which in the course of my visit I read, and upon which I made some remarks, particularly on that part of the sermons in which it is maintained that ardent spirits are unnecessary as an auxiliary to labor. The farmer, though a temperate and sober man, had, as is almost universally the case, made a practice of using ardent spirits during the haying season for himself and laborers, and always thought it indispensably necessary. He seemed, however, to have his faith staggered, as to the necessity or propriety of using ardent spirits; and on my leaving him, remarked that he "had almost made up his mind to try to get his hay this season without rum." A few days since I received a letter from him, and the following is an extract: "We have finished haying, we never had so large a crop; our barn is filled to the roof, and we have not used any ardent spirits during the haying season. We are all in good health." I would add, that to my knowledge this is the first season for 25 years, in which the hay on that farm has been got without spirit. Permit me to remark that it is my full conviction, that those who would promote the cause of temperance cannot use more effectual means than to distribute extensively the sermons of Dr. Beecher on that subject. Wherever they are received, they are read with avidity, their effects are sensibly and powerfully felt; and believing as I do the great importance of their extensive circulation, I hope that another and cheaper edition of the work will shortly appear. The cause of Temperance demands, that the work should be afforded at the lowest possible rate for an extensive circulation in the country. S. G.

For the Boston Recorder and Telegraph.

BENEFITS OF REFORMATION.

MESSRS. EDITORS.—I have lately visited the State of New Hampshire; and from what I have seen and heard, the friends of temperance have abundant reason to persevere in the ways of well doing. In some towns I could name, and no doubt there are many, the expenditure for ardent spirits will be one thousand dollars less in each the present year, than it was last; and I am confident I am far within the bounds of truth in estimating a saving to that State the present year of \$50,000 by this partial reform. I feel justified in confining this saving to the single article of N. E. rum.

\$50,000 divided by 35 cents, the price of rum the present season, gives a quotient of 142,857 gallons, or nearly 1299 hogheads of 110 gallons each, weighing 584 1-2 tons.—I would ask the professor of the gospel to look at this statement with amazement, and answer as well as he can, the following queries.

How much Sabbath-breaking has been prevented, if the transport of this poison? How much domestic misery and idleness and profaneness have been prevented, which would have arisen from the use of it? How many law-suits, and quarrels, and horrid catastrophes have been prevented? How many youth have been preserved from forming habits of intemperance? How many persons who were entering this broad road, have altered their course? How many have become sober minded, attentive hearers of the word of God, and have believed to the saving of their souls? And can you, dare you, Christian professor, withhold the influence of your example, in carrying forward such a reformation, and in staying the progress of such evils in the community? W.

The following Narrative is founded on Fact.—Mr. * * * who is an intemperate man, made application for a Bible, alleging that he was a proper object for charity, because of his poverty. In order to show him what made him poor, he was asked how much liquor he drank on an average, daily; he stated the quantity: a calculation was then made, how much it would cost for his liquor in a year, and it amounted to forty dollars or more. He was then asked how much time he lost in a week in consequence of intemperance; he stated the average to be about two days, his labor, being a mechanic, was worth \$1 25 a day. In a year this would amount to \$130. Add the price of liquor to the time lost, and the whole amount was one hundred and seventy dollars a year as a tax for intemperance.—With such a heavy tax, no wonder he was poor; he is certainly to be pitied: ought he not to re-

ceive a Bible as a charity? Now, people may tell us about the enormous taxes of Great Britain; and we can show them greater taxes here. They in Great Britain, do indeed "grind the faces of the poor;" but in this land of freedom, we by means of whiskey, "grind the faces of the poor"—and of the rich too! There ought to be another "whiskey insurance," every body ought to rise up and put the monster down.—You sober men ought to let ardent spirits alone, if you would not patronize drunkenness. You men of influence ought to exert your influence against it, unless you wish to impoverish society and ruin families, and load the poor-house with paupers. You will have a tax to pay, presently, to support these wretched drunkards. For my part I should grudge to pay a shilling for the support of such wretches. I hate a drunkard—there is no animal more odious.—Black Riv. Gaz.

From the Christian Advocate & Journal.

MR. EDITOR.—Feeling much interest in the strictures of your medical correspondent on the subject of intemperance, I have transcribed from the "Book of God" a few of those prohibitions with which it abounds, and submit them to you for publication, hoping that they may prove an auxiliary to the assault he is making against this dreadful evil, which threatens to overrun our land.

Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise. Proverbs xx. 1.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes?—

They that tarry long at the wine, they that go to seek mixed wine. Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Prov. xxiii. 31, 32.

Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflames them.

Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink. Isa. vi. 11, 22.

I have written to you, if any one that is called a brother be a drunkard, with such a one not to keep company, no, not to eat. 1 Corinthians. v. 11.

Drunkards shall not inherit the kingdom of God. 1 Cor. vi. 10.

Drunkenness, revellings, and such like, they that do such things shall not inherit the kingdom of God. Gal. v. 21.

Wo unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also. Hab. ii. 15.

OBITUARY.

Died in Charleston, S. C. July 18, Mrs. MARIA H. BROWN, wife of Rev. Joseph Brown, aged 29. She was a native of Rindge, N. H., and was the only child of her parents, who are both still living.

In the year 1817, and about the 19th year of her age, she became the hopeful subject of renewing grace, and the next Spring, connected herself with the Church under the pastoral care of the Rev. Dr. Payson. In Oct. 1821, she was married to Mr. Brown, and came immediately to South Carolina. Her constitution naturally delicate, had been considerably impaired before this event; and several circumstances afterwards seemed to prevent her from deriving all the benefit, which, it is probable, the mildness of this climate would otherwise have afforded her. Her health, however, did gradually improve, and early in the Spring of the last year, she went to the North with flattering prospects of its being re-established. "But God's ways are not as our ways, nor his thoughts as our thoughts." Soon after her arrival, by a sudden fall, her mother was laid upon the bed of agony, and it was feared upon the bed of death, for many weeks. Besides the care of a child, what the daughter could do for her mother in this state of suffering, she attempted. Her health sunk under anxiety and fatigue. At length her mother was relieved; Mrs. Brown was fast improving, and received her husband on his arrival in August, with the cheering hope that the painful trial was about to close, that her mother's health and her own would soon be re-established.

Alas! how little of the future can we know—her child was to be the next victim of disease, and was soon called to pass through one of the severest attacks of illness from which mortals ever recover. As soon as it could be removed, its parents returned to this place, where they arrived near the end of October. By this time it became evident that Mrs. Brown's digestive organs were nearly destroyed. The hope that air and exercise would restore them, caused too long a delay of medical aid.

This was, however, called, and after some time appeared to be producing successful results. But as the system was beginning to recover, a violent cold seemed to throw the disease with peculiar force upon the lungs, bringing on a series of distressing pains, and at the same time taking away entirely the use of the hands and the feet. An unusually cold and changeable Spring, operated very much against the removal of the disorder.—At length it seemed to be yielding, and the most sanguine hopes of recovery were indulged.

But this was not the will of God. The last season of unusual cold in June, appeared to overpower the slowly returning energies of nature, and to leave disease triumphant. Towards the last, her decline was rapid, and before her friends were aware of it, the closing scene had arrived, and her spirit soon took its flight.

In view of this train of events, must not the Christian feel, that God has directed them, to remove her to himself? With regard to the "bounds of her habitation," Mrs. Brown was more than satisfied. Though far from her relatives, she had never, even in her visits to the North, expressed a wish to return there to live. She often said that this climate would be more conducive to her health, and she had become warmly attached to a large circle of Christians, whose friendship she highly prized, and whose kind offices, continued to the last, she received with peculiar emotions of gratitude. She had also become deeply interested in the cause of Seamen.—In relation to her religious exercises, during her sickness, there was nothing extraordinary. She often thought she would not recover, and requested her friends to make it the burden of their prayers, that she might be so prepared for her departure as to honor God in her death.—She generally looked forward to it with composure, and at times with consoling assurance; she has left one child with her husband to mourn their loss. But she has left them in the hands of a covenant-keeping God. Charleston Obs.

DEFERRED ARTICLES.

W. Lay and C. M. Hunney propose to publish a Narrative of the mutiny on board the ship *Gloucester*, of Nantucket, in the Pacific Ocean, Jan. 1824; and a Journal of a residence of two years on the *Mulgrave Islands*. They are the only survivors from the massacre of that ship's company by the natives.

Rail Road to Providence.—The commissioners of Internal Improvement have made an examination of several routes between here and Providence, and we understand have found the country extremely favorable for the construction of a rail road. They have not yet made a survey of either of the routes, and of course have not decided which is the most eligible, but we understand they have satisfactorily ascertained that a route may be selected, which will be as direct as that of the present turnpike road, and which without any very expensive digging or embankment, may be made very near a level.—Boston D. Adv.

The third semi-annual sale of American Manufactured Goods, under the direction of the *New England Society*, was held in this city last week, in the spacious hall over the new market. It commenced on Tuesday, and closed on Thursday evening. On Friday there was a sale of Saxony sheep at Brighton.

Interior Commerce.—A Fayette, Mo. paper says: About twenty of our fellow citizens, we understand, arrived at Franklin and vicinity a few days since, from a mercantile expedition to Santa Fe, bringing with them about \$30,000 in specie, and several hundred mules. We are happy to learn that they have made a very profitable trip.

Crops.—The European papers state that there was a prospect of an abundant harvest the present season in Russia, Poland, Germany, France, Denmark and Great Britain. The produce of this country also has probably been greater than for some years past. If there is public distress, it will be from the superabundance and not from the scarcity of the fruits of the earth.—Boston D. Adv.

A Drought, of unprecedented severity, prevailed at St. Francisville, Lou. June 30.

MEDICAL LECTURES.

The Medical Lectures at Dartmouth College, Hanover, N. H. will commence on Thursday the 8th day of next September, and continue fourteen weeks.

MILFORD ACADEMY.

The next Quarter in this Institution will commence, as usual, on Wednesday, 12th Sept. next. A course of Classical Lectures, accompanied with experiments, will be delivered gratis, to commence with the Quarter.

GLASSING FOR YOUTH.

A VALUABLE new Book for Sabbath School and Juvenile Libraries, 2 vols. 18 mo. in Morocco bound, octavo, for sale by WILLIAM HYDE, Portland, Me. and by RICHARDSON & LORD, and CROCKER & HERRICK, Boston.

DEDICATION ANTHEM.

FOR sale by JAMES A. LORING, Washington Street, in the new Meeting House in Portland.

MEMOIRS of the Protestant Episcopal Church in the United States of America, containing—1. A narrative of the organization and of the early measures of the Church of original papers. By William White, D. D., Bishop of Maine. 1 vol. 8vo. For sale by R. P. & C. WILSON, No. 72 Washington Street, Boston.

CHRISTIAN VISITANT.

THIS paper published by N. S. SIMPSON, & Co. Court Street, Boston.—The Christian Visitant, or Religious Miscellany, Vol. I, No. 4. For July and August. CONTENTS.—Variety: Dependence on Religious Sympathy; Why are not the means of Religion more efficient? A Sermon on Spiritual Influence; A few words respecting Christian Unity; Union among Christians. Juvenile Department.—The Christian Boy reformed. Poetry.—Miscellaneous.—The Scholar—Schooning the Heart—Devotion.—Sunday School Academics.—Intelligence.—This periodical is not controversial but purely practical, and peculiarly designed to promote practical piety and piety. Price \$1 per year in advance or \$1.50 at the end of the year.

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Messrs. Reed & Howard, Gentlemen—I have witnessed the operation and effect of your medicine for the cure of Intemperance, in several cases, and am very willing to attest, to state, that it has generally produced a permanent aversion to ardent spirits, in those who had previously been excessively fond of them; that the health of the patient has uniformly been improved by its operation, and, in my opinion, it is a safe, salutary, and commendable medicine, for the purpose for which it is designed. Your friend, Boston, July from Rev. Dr. Tuckerman's Report.

I have administered a considerable number of Chamber's powders. But a preparation has been made by Reed and Howard of this city, a principal ingredient of which, I suspect to be of a character which is more universally disgusting, than are any of the ingredients in Chamber's powders; or, at least, that this is more prevailing opinion in Reed and Howard's, than in the Chamber's. I am not prepared to say, "their cure for Intemperance," I therefore, decidedly prefer that of Chamber's.

SWAIN'S PANACEA.

For the cure of Scrofula, or King's Evil, Ulcers, Eruptions, Syphilis, Mercurial and Liver Complaints, and most Diseases arising in debilitated constitutions, of the head and throat, of the blood, &c. &c.

This Medicine has acquired a very extended and established celebrity both in hospital and private practice, and its efficacy alone has supported upwards of eight years. As a spring or full purifier it has given new vigor to thousands, it is by its operation on the blood that all suppurating cures have been performed on those who were supposed to be labouring under pulmonary affection. The effect of this medicine is to cleanse the blood, to alter its business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the lactating fluids, and corrects their tendencies to the various diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which are unsupportable in the state of the blood. No one, however, is advised to take it, without first fully convincing himself of the truth of the statement here stated by the rectitude of the proprietor's intention. This Medicine has the singular fortune, a just reward for its great merit, of being recommended by the most celebrated practitioners of Medicine in the U. S. and abroad, and where not less than the opinions of the State of Massachusetts, has the least support from the medical faculty.—The fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

The Vegetable Syrup called Swain's Panacea, prepared by Mr. Swain, of Philadelphia, has recently been introduced here by Dr. Price, from the U. S. of America, where it is now extensively used in the treatment of various Chronic Diseases.

Of the efficacy of this preparation Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, which he has published in the Pennsylvania Hospital's and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration. The diseases in which this Medicine has been particularly useful, are those arising from constitutional causes, and the various forms of Scrofula, whether affecting the joints, or soft parts; and in cases where a disposition to disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial eruptions, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the sight of the patient, and a great portion of the side of the eye of the patient.

To the Public.

The numerous and multiplied instances of the efficacy of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty imitations of it: but these imitations are all deficient in one important requisite—they are not prepared by the VIRTUES OF SWAIN'S PANACEA. Price 85 per bottle—for sale by JOSEPH P. HALL, Jr. No. 1 Union Street.

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FOR SALE, the Estate in the West Parish of Brookfield, the residence of the late Hon. John Upham. It is situated about one mile from the Meetinghouse, and within a few rods of the Female Classical Seminary, recently established in that place.